

Le Sueur's explorations

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LE SUEUR'S EXPLORATIONS. LE SUEUR.—THE EXPLORER OF THE MINNESOTA RIVER.

Le Sueur , though the least known of the adventurous Frenchmen, who explored the Upper Mississippi in the 17th century, is more worthy of remembrance by the Minnesotian. He was the first to discover the Minnesota River, ascended it for considerable distance, and may well be termed the pioneer explorer of the present Minnesota Territory, as Hennepin was a captive all the time of his visit in the vicinity of Rum River.

But little is known of his early history. He visited this country as soon as 1683. Previous to his travels South and West, he was commissioned in 1693, by Frontenac , the governor of Canada, to establish a post at Chegoimegon, (La Pointe) on Lake Superior, and to make an alliance with the Saulteurs or Chippewas, and the Scioux. After leaving Lake Superior he appears to have visited the Mississippi River by the way of the Wisconsin. In the year 1695, he caused a fort to be erected on an island in the Mississippi, 200 leagues above the Illinois, probably Grey-Cloud Island. Charlevoix who was at New Orleans in 1721, remarks: "Above the lake is met Isle Pelee, so named because it is a very beautiful prairie, destitute of trees. The French of Canada have made it a centre of commerce for the western parts, and may pass the winter here, because, it is a good country for hunting." This post was built to keep up peaceful relations between the Chippewas, who, according to La Harpe , resided on the shores of a lake 500 leagues in circumference, and 100 leagues to the east, and the Scioux who resided on the Upper Mississippi. It is worthy 320 of note that a post was built on the island a few miles below St. Paul, before an European vessel had entered the mouth of the Mississippi.

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The same year he went back to Montreal with a Chippewa chief named Chingououabe , and a Scioux called Tioscate , who was the first Dakota in that city. He was received very kindly by the governor and other officers. Two days after he came to Montreal, he presented Frontenac as many arrows as there were “Scioux” villages, and asked that these might be under his protection. Le Sueur had intended to have returned to the Dakota country in 1696, with Tioscate , but the chief in the meantime died, after thirty-three days sickness. Le Sueur then went to France, and obtained permission, in 1697 to open some mines which he claimed to have found in the Dakota country.

In June of that year, he left Rochelle for the New World, but was captured by a British fleet and taken to England. Being released from captivity, he returned to France, and in 1698 obtained a new commission for mining.

Le Sueur published no account of his travels, but in the history of the establishment of the French in Louisiana, by La Harpe , there is an extract from the account of his voyage to the Scioux or Dakota country.

The “History of Louisiana, by La Harpe ,” who was a French officer, remained in manuscript in Louisiana, more than one hundred years. In 1805, a copy was taken from the original, and deposited among the archives of the American Philosophical Society, from which a few extracts were published by Professor Keating , in his narrative of Major Long's Expedition. In the year 1831, the original was published at Paris, for the first time, in the French language. As it has never been translated, and is not easy of access, we transcribe all that relates 321 to the “Scioux,” and the mining operations of Le Sueur on the Blue Earth River. La Harpe says: “On the 10th of February M. Le Sueur arrived (at the mouth of the Mississippi,) with 2,000 quintals of blue and green earth from the Scioux country. Here is an extract of the account of his voyage. It has been seen above, that he arrived at the colony in month of December, 1699, with thirty workmen, but could not reach

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Tamarois before the following June, the journey being long from the mouth of the river to that place.”

On the 12th of July, 1700, with one felucca and two canoes, and with nineteen men, he departed. On the 13th, having advanced six leagues and a quarter, he stopped at the mouth of the Missouri river, and six leagues above this he passed the Illinois on the East side. He there met three Canadian voyageurs, who came to join his band, and received by them a letter from Father Marest, Jesuit, dated July 10th, 1700, at the Mission of the Immaculate conception of the Holy Virgin, in Illinois, of which the following is a copy:

“I have the honor to write in order to inform you, that the Saugiestas have been defeated by the Scioux and Ayavois. (Iowas.) The people have formed an alliance with the Quincapous, (Kickapoos,) some of the Mecoutins, Renards, (Foxes,) and Metesigamias, and gone to revenge themselves, not on the Scioux, for they are too much afraid of them, but perhaps on the Ayavois, or very likely upon the Paoutees, or more probably upon the Osages, for these suspect nothing, and the others are on their guard.

“As you will probably meet these allied nations, you ought to take precaution against their plans and not allow them to board your vessel, since they are traitors, and utterly faithless. I pray God to accompany you in all your designs.” 20

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Twenty-two leagues above the Illinois, he passed a small stream which he called the river of Oxen, and nine leagues beyond this he Passed a small river on the West side, where he met four Canadians descending the Mississippi, on their way to the Illinois. On the 30th of July, nine leagues above the last named river, he met seventeen Scioux, in seven canoes, who were going to revenge the death of three Scioux, one of whom had been burned and the others killed, at Tamarois, a few days before his arrival in that village. As he had promised the chief' of the Illinois to appease the Scioux, who should go to war against his nation, he made a present to the chief of the party to engage him to turn back. He told

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them the king of France did not wish them to make this river more bloody, and that he was sent to tell them, that if they obeyed the king's word, they would receive in future all things necessary for them. The chief answered that he accepted the present, that is to say, that he would do as had been told him.

From the 30th of July to the 25th of August, Le Sueur advanced fifty-three and one-fourth leagues, to a small river which he called the river of the Mine.* At the mouth it runs from the north, but it turns to the north-east. On the right seven leagues, there is a lead mine in a prairie; one and a half leagues is only navigable in high water, that is to say, from early spring till the month of June.

* This is the first Mention of the Galena mines.

From the 25th to the 27th he made ten leagues, passed two small rivers, and made himself acquainted with a mine of lead from which he took a supply. From the 27th to the 30th, he made eleven and a half leagues, and met five Canadians, one of whom had been dangerously wounded in the head. They were naked, and had no amunition, except a miserable gun, with five or six loads of powder and balls. 323 They said they were descending from the Scioux to go to Tamarois, and when seventy leagues above, they perceived nine canoes in the Mississippi, in which were ninety savages, who robbed and cruelly beat them. This party were going to war against the Scioux, and were composed of four different nations, the Outagamis, (Foxes,) Saquis, (Sacs,) Poutouwatomis, (Pottowattamies,) and Pauns, (Winnebagoes,) who dwelt in a country eighty leagues east of the Mississippi from where Le Sueur then was.

The Canadians determined to follow the detachment, which was composed of twenty-eight men. This day they made seven and a half leagues. On the 1st of September, he passed the Wisconsin River. It runs into the Mississippi from the northeast. It is nearly one and a half miles wide. At about seventy-five leagues up this river, on the right, ascending, there is a portage of a more than a league. The half of this portage is shaking ground,

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and at the end of it is a small river which descends into a bay called Winnebago Bay. It is inhabited by a great number of nations, who carry their furs to Canada. Monsieur Le Sueur came by the Wisconsin River to the Mississippi, for the first time, in 1683, on his way to the Scioux country, where he had already passed seven years at different periods. The Mississippi, opposite the mouth of the Wisconsin, is less than a half mile wide. From the 1st of September to the 5th, our voyageur advanced fourteen leagues. He passed the “*Aux Canots*,” which comes from the northeast, and then the Quincapous, named from a nation which once dwelt upon its banks.

From the 5th to the 9th, he made ten and a half leagues, and passed the rivers Cachee and Aux Ailes. The same day he perceived canoes, filled with savages, descending the river, and the five Canadians recognized them as the party who had robbed them. They placed sentinels in the wood, 324 for fear of being surprised by land; and when they had approached within hearing, they cried to them that if they approached farther they would fire. They then drew up by an island, at half the distance of a gun shot. Soon, four of the principal men of the band approached in a canoe, and asked if it was forgotten that they were our brethren, and with what design we had taken arms, when we perceived them. Le Sueur replied that he had cause to distrust them, since they had robbed five of his party. Nevertheless, for the surety of his trade, being forced to be at peace with all the tribes, he demanded no redress for the robbery, but added merely that the king, their master, and his, wished that his subjects should navigate that river without insult, and that they had better beware how they acted.

The Indian who had spoken was silent, but another said they had been attacked by the Scioux, and that if they did not have pity on them, and give a little powder, they should not be able to reach their village. The consideration of a missionary, who was to go up among the Scioux, and whom these savages might meet, induced them to give two pounds of powder.

M. Le Sueur made the same day three leagues; passed a stream on the west, and afterwards another river on the east, which is navigable at all times, and which the Indians call Red River.

On the 10th, at daybreak, they heard an elk whistle on the other side of the river. A Canadian crossed in a small Scioux canoe, which they had found, and shortly returned with the body of the animal, which was very easily killed, *quand il est en rut*, that is from the beginning of September until the end of October. The hunters at this time make a whistle of a piece of wood, or reed, and when they hear an elk whistle, they answer it. The animal, believing it to be another elk, approaches, and is killed with ease.

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From the 10th to the 14th, M. Le Sueur made seventeen and a half leagues, passing the rivers Raisin and Paquilenettes, (perhaps the Wazi Ozu and Buffalo.) The same day he left on the east side of the Mississippi, a beautiful and large river, which descends from the very far north, and called Ben Secours, (Chippewa,) on account of the great quantity of buffalo, elk, bears and deers, which are found there. Three leagues up this river, there is a mine of lead, and seven leagues above, on the same side, they found another long river, in the vicinity of which there is a copper mine, from which he had taken a lump of sixty pounds, in a former voyage. In order to make these mines of any account, peace must be obtained between the Scioux and Outagamis (Foxes) because the latter, who dwell on the east side of the Mississippi, pass this road continually when going to war against the Scioux.

In this region, at one and a half leagues on the northwest side, commenced a lake, which is six leagues long, and more than one broad, called Lake Pepin. It is bounded on the west by a chain of mountains; on the east is seen a prairie, and on the northwest of the lake there is another prairie two leagues long and one wide. In the neighborhood is a chain of mountains quite two hundred feet high, and more than one and a half miles long. In these are found several caves, to which the bears retire in winter. Most of the caverns are more

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than seventy feet in extent, and three or four feet high. There are several of which the entrance is very narrow, and quite closed up with saltpetre. It would be dangerous to enter them in summer, for they are filled with rattle-snakes, the bite of which is very dangerous. Le Sueur saw some of these snakes, which were six feet in length, but generally they are about four feet. They have teeth resembling those of the pike, and their gums are full of small vessels in which their poison is placed. The Scioux 326 say they take it every morning, and cast it away at night. They have at the tail a kind of scale which makes a noise, and this is called a rattle.

Le Seuer made on this day seven and a half leagues, and passed another river called Hiambouxecate' Ouataba, or the river of Flat Rocks. (This is evidently the *Inyanbosndata*, or Cannon River.)

On the 15th he crossed a small river, and saw in the neighborhood several canoes filled with Indians, descending the Mississippi. He supposed they were Scioux, because he could not distinguish whether their canoes were large or small. The arms were placed in readiness, and soon they heard the cry of the savages, which they are accustomed to raise when they rush upon their enemies. He caused them to be answered in the same manner; and after having placed all the men behind the trees, he ordered them not to fire until they were commanded. He remained on shore to see what movement the savages could make, and perceiving that they placed two on shore, on the other side, where from an eminence they could ascertain the strength of his forces, he caused the men to pass and re-pass from the shore to the wood, in order to make them believe that they were numerous. This ruse succeeded, for as soon as the two descended from the eminence, the chief of the party came, bearing the calumet, which is a signal of peace among the Indians.

They said, that never having seen the French navigate the river with boats like the felucca,* they had supposed them to be English, and for that reason they had raised the war cry, and arranged themselves on the other side of the Mississippi; but having

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recognized their flag, they had come without fear to inform them, that one of their number, who was crazy, had accidentally killed a Frenchman, and

* Trio felucca is a small vessel propelled both by ears and sails, and had never before been seen on the waters of the Upper Mississippi.

327 that they would go and bring his comrade, who would tell how the mischief happened.

The Frenchman they brought, was Denis , a Canadian, and he reported that his companion was accidentally killed. His name was Laplace , a deserting soldier from Canada, who had taken refuge in this country.

Le Sueur replied that Onontio , (the name they give to all the governors of Canada) being their father and his, they ought not to seek justification elsewhere than before him; and he advised them to go and see him as soon as possible, and beg him to wipe off the blood of this Frenchman from their faces.

The party was composed of forty-seven men of different nations, who dwell far to the east, about the forty-fourth degree of latitude. Le Sueur , discovering who the chiefs were, said the king whom they had spoken of in Canada, had sent him to take possession of the north of the river; and that he wished the nations who dwell on it, as well as those under his protection, to live in peace.

He made this day three and three-fourth leagues; and on the 16th of September, he left a large river on the east side, named St. Croix, because a Frenchman of that name was shipwrecked at its mouth. It comes from the N. N. W. Four leagues higher, in going up, is found a small lake, at the mouth of which is a very large mass of copper. It is on the edge of the water, in a small ridge of sandy earth, n the west of this lake.

From the 16th to the 19th, he advanced thirteen and three-fourth leagues. After having made from Tamarois two hundred nine and a half leagues, he left the navigation of the Mississippi, to enter the river Saint Pierre* on the

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* The Saint Pierre, like the Saint Croix, just below it, was evidently named after a Frenchman. Charlevoix speaks of an officer by that name, who was at Mackinac in 1692, and prominent in the Indian affairs of that age. Carver, in 1776, on the shores of Lake Pepin, discovered the ruins of an extensive trading post, that had been under the control of a Captain Saint Pierre, and there is scarcely a doubt that Le Seuer, named the Minnesota river in honor of his fellow explorer and trader.

328 west side. By the first of October, he had made in this river forty-four and one-fourth leagues. After he entered into Blue River, thus named on account of the mines of blue earth found at its mouth, he founded his post, situated in forty-four degrees, thirteen minutes, north latitude. He met at this place, nine Scioux* who told him that the river belonged to the Scioux of the west, the Ayavois, (Iowas,) and Otocatas, (Ottoes,) who lived a little farther off; that it was not their custom to hunt on ground belonging to others, unless invited to do so by the owners, and that when they would come to the fort to obtain provisions, they would be in danger of being killed in ascending or descending the rivers, which were narrow, and that if they would show their pity, he must establish himself on the Mississippi, near the mouth of the Saint Pierre, where the Ayavois, the Otocatas, and the other Scioux, could go as well as them.

* Scioux, is the orthography of Lahontan, Le Sueur, and the Jesuits of that period, in their relations.

Having finished their speech, they leaned over the head of Le Sueur, according to their custom, crying out “ *Oueachissou ouaepanimanabo* ,” that is to say, “Have pity upon us.” Le Sueur had foreseen that the establishment of Blue River would not please the Scioux of the east, who were, so to speak, masters of the other Scioux, and of the nations which will be hereafter mentioned, because they were the first with whom trade was commenced, and in consequence of which they had already quite a number of guns.

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As he had not commenced his operations only with a view to the trade of beavers, but also to gain a knowledge of the mines, which he had previously discovered, he told them he was sorry that he had not known their intentions sooner; and that it was just, since he came expressly for them, that he 329 should establish himself on their land, but that the season was too far advanced for him to return. He then made them a present of powder, balls and knives, and an armful of tobacco, to entice them to assemble as soon as possible, near the fort which he was about to construct; that when they should be all assembled he might tell them the intention of the king, their and his sovereign.

The Scioux of the west, according to the statement of the eastern Scioux, have more than a thousand lodges. They do not use canoes, nor cultivate the earth, nor gather wild rice. They remain generally in the prairies, which are between the Upper Mississippi and Missouri Rivers, and live entirely by the chase. The Scioux generally say they have three souls, and that, after death, that which has done well goes to the warm country, that which has done evil to the cold regions, and the other guards the body. Polygamy is common among them. They are very jealous, and sometimes fight in duel for their wives. They manage the bow admirably, and have been seen several times to kill ducks on the wing. They make their lodges of a number of buffalo skins interlaced and sewed, and carry them wherever they go. They are all great smokers, but their manner of smoking differs from that of other Indians. There are some Scioux who swallow all the smoke of the tobacco, and others who, after having kept it sometime in their mouth, cause it to issue from the nose. In each lodge there are usually two or three men with their families.

On the 3d of October, they received at the fort several Scioux; among whom was Wahkantape , chief of the village. Soon two Canadians arrived who had been hunting, and had been robbed by the Scioux of the east, who had raised their guns against the establishment which M. Le Sueur had made on Blue River.

On the 14th the fort was finished and named "Fort 330 L'Huillier," and on the 22d two Canadians were sent out to invite the Ayavois and Otocatas to come and establish a

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village near the fort, because these Indians are industrious and accustomed to cultivate the earth, and they hoped to get provisions from them and to make them work in the mines.

On the 24th, six Scioux Oujalespoitons wished to go into the fort, but were told that they did not receive men who had killed Frenchmen. This is the term used when they have insulted them. The next day they came to the lodge of LE SUEUR to beg him to have pity on them. They wished, according to custom, to weep over his head, and make him a present of packs of beavers, which he refused. He told them he was surprised that people who had robbed should come to him; to which they replied that they had heard it said that two Frenchmen had been robbed, but none from their village had been present at that wicked action.

Le Sueur answered that he knew it was the Mendeoucantons and not the Oujalespoitons; “but,” continued he, “you are Scioux; it is the Scioux who have robbed me, and if I were to follow your manner of acting, I should break your heads; for is it not true, that when a stranger (it is thus that they call the Indians who are not Scioux) has insulted a Scioux, Mendeoucanton, Oujalespoitons or others—all the villages—revenge upon the first one they meet?”

As they had nothing to answer to what he said to them, they wept and repeated, according to custom, “*Ouaechissou! ouaepanimanabo!*” Le Sueur told them to cease crying, and added that the French had good hearts, and that they had come into the country to have pity on them. At the same time he made them a present, saying to them, “Carry back your beavers and say to all the Scioux, that they will have from me no more powder or lead, and they will no longer smoke any long pipe until they have made satisfaction for robbing the Frenchman.”

The same day the Canadians, who had been sent off on the 22d, arrived without having found the road which led to the Ayavois and Otocototat. On the 25th, Le Sueur went to

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the river with three canoes, which he filled with blue and green earth.* It is taken from the hills near which are very abundant mines of copper, some of which was worked at Paris in 1696 by L'Huillier, one of the chief collectors of the king. Stones were also found there which would be curious, if worked.

* The locality was a branch of the Blue Earth, about a mile above the fort. called by Nicollet, Le Sueur river, and on a map published in 1773, the river St. Remi.

On the 9th of November, eight Mantanton Scioux arrived, who had been sent by their chiefs to say that the *Mendeoucantons were still at their lake on the East of the Mississippi* and they could not come for a long time; and that for a single village which has no good sense, the others ought not to bear the punishment; and that they were willing to make reparation if they knew how. Le Sueur replied that he was glad that they had a disposition to do so.

On the 15th the two Mantanton Scioux, who had been sent expressly to say that all of the Scioux of the East and part of those of the West were joined together to come to the French, because they had heard that the Christianaux and the Assinipoils were making war on them. These two nations dwell above the fort on the East side, more than eighty leagues on the Upper Mississippi.

The Assinipoils speak Scioux, and are certainly of that nation. It is only a few years since they became enemies. The enmity thus originated: The Christianaux, having the use of arms before the Scioux, through the English at Hudson's Bay, they constantly warred upon the Assinipoils, who were their nearest neighbors. The latter being weak, sued 332 for peace, and to render it more lasting, married the Christianaux women. The other Scioux, who had not made the compact, continued to war; and seeing some Christianaux with the Assinipoils, broke their heads. The Christianaux furnished the Assinipoils with arms and merchandise.

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On the 16th, the Scioux returned to their village, and it was reported that the Ayavois and Otoctatas were gone to establish themselves towards the Missouri river, near the Maha, who dwell in that region. On the 26th, the Mantantons and Oujalespoitons arrived at the fort; and after they had encamped in the woods, Wahkantape * came to beg Le sueur to go to his lodge. He there found sixteen men with women and children, with their faces daubed with black. In the middle of the lodge were several buffalo skins, which were sewed for a carpet. After motioning him to sit down, they wept for the fourth of an hour, and the chief gave him some wild rice to eat, (as was their custom,) putting the first three spoonsful to his mouth. After which, he said all present were relatives of Tioscate , whom Le Sueur took to Canada in 1695, and who died there in 1696.

* Wakandapi or “Esteemed sacred” was the name of one of the head men at Red Wing. in 1850.

At the mention of Tioscate they began to weep again, and wipe their tears and heads upon the shoulders of Le Sueur . Then Wahkantape again spoke, and said that Tioscate Begged him to forget the insult done to the Frenchmen by the Mendeoucantons, and take pity on his brethren by giving them powder and balls whereby they could defend themselves, and gain a living for their wives and children, Who languish in a country, full of game, because they had not the means of killing them. “Look,” added the chief, “Behold thy children, thy brethren, and thy sisters; it is to thee to see whether thou wishest them to die. They will live 333 if thou givest them powder and ball; they will die if thou. refusest?”

Le Sueur granted them their request, but as the Scioux never answer on the spot, especially in matters of importance, and as he had to speak to them about his establishment, he went out of the lodge without saying a word. The chief and all those within followed him as far as the door of the fort; and when he had gone in, they went around it three times, crying with all their strength, “ *Atheouanan* !” that is to say, “Father, have pity on u.s.” (*Ate unyanpi* , means “our father.”)

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The next day he assembled in the fort, the principal men of both villages; and as it is not possible to subdue the Scioux or to hinder them from going to war, unless it be by inducing them to cultivate the earth, he said to them that if they wished to render themselves worthy of the protection of the king, they must abandon their errant life, and form a village near his dwelling, where they would be shielded from the insults of their enemies; and that they might be happy and not hungry, he would give them all the corn necessary to plant a large piece of ground; that the king, their and his chief, in sending him, had forbidden him to purchase beaver skins, knowing that this kind of hunting separates them and exposes them to their enemies; and that in consequence of this he had come to establish himself on Blue River and vicinity, where they had many times assured him were many kinds of beasts, for the skins of which he would give them all things necessary; that they ought to reflect that they could not do without French goods, and that the only way not to want them was, not to go to war with our allied nations.

As it is customary with the Indians to accompany their word with a present proportioned to the affair treated of he gave them fifty pounds of powder, as many balls, six 334 guns, ten axes, twelve armfuls of tobacco and a hatchet pipe.

On the 1st of December, the Mantantons invited LE SUEUR to a great feast. Of four of their lodges they had made one, in which was one hundred men seated around, and every one his dish before him. After the meal, Wahkantape, the chief, made them all smoke one after another in the hatchet pipe which had been given them. He then made a present to Le Sueur of a slave and a sack of wild rice, and said to him, showing him his men: "Behold the remains of this great village, which thou hast aforesaid seen so numerous! all the others have been killed in war; and the few men whom thou seest in this lodge, accept the present thou hast made them, and are resolved to obey the great chief of all nations, of whom thou hast spoken to us. Thou oughtest not to regard us as Scioux, but as French, and instead of saying the Scioux are miserable, and have no mind, and are fit for nothing but to rob and steal from the French, thou shalt say my brethren are miserable and have

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no mind, and we must try to procure some for them. They rob us, but I will take care that they do not lack iron, that is to say, all kinds of goods. If thou dost this, I assure thee that in a little time, the Mantantons will become Frenchmen, and they will have none of those vices, wit. h which thou reproachest us.”

Having finished his speech, he covered his face with his garment, and the others imitated him. They wept over their companions who had died in war, and chanted an adieu to their country in a tone so gloomy that one could not keep from partaking of their sorrow.

Wahkantape then made them smoke again, and distributed the presents, and said that he was going to the Mendeouacantons, to inform them of the resolution, and invite them to do the same.

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On the 12th, three Mendeoucanton chiefs and a large number of Indians of the same village, arrived at the fort, and the next day gave satisfaction for robbing the Frenchmen. They brought 400 pounds of beaver skins, and promised that the summer following, after their canoes were built and they had gathered their wild rice, that they would come and establish themselves near the French. The same day they returned to their village east of the Mississippi.

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The above catalogue of villages,* concludes the extract that La Harpe has made from Le Sueur's journal.

* Omitted here, as it is to be found on page 257.

In the narrative of Major Long's second expedition, there are just the same number of villages of the *Gens du Lac* or Mdewakanton Scioux mentioned, though the names are

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different. After leaving the Mille Lac region, the divisions evidently were different, and the villages known by new names.

Charlevoix , in his large and valuable work, prepared by order of the French government, speaking of the Scioux, remarks: "Our geographies divide that nation into the Wandering Scioux and Scioux of the Prairies—into Scioux of the East and Scioux of the West. Such a division to me seems not to be well founded. All the Scioux live in the same manner, and it happens that such camp which was last year on the east bank of the Mississippi, will be next year on the west; and those that we have for a time seen on the river Saint Pierre, are perhaps now a great way off on a prairie. The name of Scioux that we give to those Indians, is entirely of our making, or rather it is but the last two syllable of the name of *Nadouessioux* , as many nations call them. It is the most numerous nation as yet known in Canada. They were peaceable. and not disposed to war, 336 until the Hurons and Iroquois came to their country. They tried to laugh at their simplicity and trained them up to war, at their expense. The Scioux have trained them and they punish conjugal infidelity with severity. They cut off the tip of their noses, and a piece of the skin of the head, and draw it over. I have seen some who thought that those Indians had a Chinese accent. It would be very easy to discover if their language had any affinity with that of the people of China."

In Le Sueur's enumeration of the Scioux of the west, the present Warpetwans, or People of the Leaf, Titonwan, or People of the Lodges, Sisit'wans and Ihanktonwan are easily distinguished, and the latter, at that period, appear to have lived near the Red Pipestone Quarry. The Ouadebatons are marked on Hennepin's map as residing northeast of Mille Lac, and are called also the People of the River. The Ouatemantous probably resided upon Cormorant Point, which juts into Mille Lacs. Of the Mantantons, Governor Ramsey , in his valuable and interesting report, remarks: "Another portion, known as the Mantatonwan, meaning village or community on the Matah; but where the Matah was, and whether lake or river, is at present unknown." Le Sueur shows that they lived on a large lake which was joined to a small one. Hennepin calls Mille Lac, Changasketon Lake, and

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far north of this he marks the residence of the Chongaskabions, or the brave band; and they no doubt are the same as the Songasquitons of Le Sueur .

Though Le Sueur , through misinformation, or want of observation, often errs, there appears to be no intention to deceive; and, in reading his narrative, you are impressed with its general truthfulness. He alone, of the explorers of Minnesota, can be relied upon. He had men and an outfit that enabled him to make observations with some degree of accuracy; and it is to be hoped that some town named Le 337 Sueur, will at no distant day spring up on the banks of the Minnesota River, and thus perpetuate his name. Not only was he the most accurate, but also the last French explorer of the country. Charlevoix , who visited the valley of the Lower Mississippi in 1722, says that Le Sueur spent a winter in his fort on the banks of the Blue Earth; and that in the following April he went up to the mine, about a mile above. In twenty-two days they obtained more than thirty thousand pounds of the substance, four thousand of which were selected and sent to France. In April, 1702, he went back to France, having left men at the post; but on the third of March, 1703, these came back to Mobile, having abandoned Fort L'Huillier,'on account of ill-treatment from the Indians, and for the want of pecuniary means. The enterprising Le Sueur did not remain on the other side of the Atlantic: and several years after his explorations on the Blue Earth, he is found busy in leading expeditions against the Natchez and other Indians of the southwest. It is said that he died on the road while passing through the colony of Louisiana.

Among the company of Le Sueur , was Penicaut ,* a ship carpenter, of strong mind, who distinguished himself in his intercourse with the tribes of the Southwest.

* [Penicaut wrote quite a narrative of his adventures in Louisiana. which was never published. but remained in manuscript until 1869. when it turned up among some old. works at a book sale in Paris, and was purchased by the Library of Congress. Portions of it have been printed by the Minnesota Historical Society. (Part 1, Vol, 3, Collections), and

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the entire MS. by B. F. French. in his "Histor. Coll. of Louisiana and Florida—new series." W.]

We cannot conclude this portion of the article, upon the early French traders in Minnesota, without noticing De Charleville . He was a relative of Bienville , the commander-general of Louisiana, and thus connected with Le Sueur . At the time of the settlement of the French on the banks of the Mississippi, curiosity led him to ascend this 21 338 river, far beyond the point reached by Hennepin . He told Du Pratz , the author of a history of Louisiana, that with two Canadians and two Indians, in a birch canoe laden with goods, he proceeded as far as the Falls of St. Anthony. This cataract is described as caused by a flat rock, which crosses the river, and makes a fall of eight or ten feet. After making a portage, he continued his journey for leagues farther, and met the Sioux, whom, it was asserted, lived on both sides of the river. The Sioux informed him that it was a great distance to the sources.

In 1710, the king granted to M. Crozat the exclusive privilege of trading in Louisiana for sixteen years. Charleville was then employed by Crozat , as a trader among the Shawnees, in the present State of Tennessee. His store was situated upon a mound near the present site of Nashville, on the west side of the Cumberland River.

At a very early date, a plan was conceived for drawing away the fur trade from Hudson's Bay. An alliance was contemplated with the Assiniboines and some distant Sioux who, instead of carrying their peltries on their backs, through snow-drifts to the English, were to be induced to descend the Mississippi in their canoes, towards the St. Pierre or Minnesota, where the climate was more temperate.